सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

VOL. XXX. No. 4 17th February 1960

THE TRUSTEE DHARMA

> Desire possessions above all.
>
> But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.
>
> —*Light on the Path*

In the Ninth Chapter of the *Bhagavad-Gita* Krishna hails Arjuna as "Conqueror of Wealth," an epithet pregnant with meaning for present-day aspirants to the Kingly Science. And in the Seventh Chapter Krishna declares that one of the four classes of men dear to him is of "those who desire possessions." A little reflection must have convinced the thoughtful that the "wealth" and "possessions" referred to here belong to a plane other than the material.

The concepts of wealth and poverty are greatly misunderstood. Money has its beneficent and maleficent aspects, its spiritual and psychic potencies, which make of it a blessing for one and a curse for another. Pursuit of wealth as an end in itself is an evil primarily because it is an expression of selfishness. But the despising of wealth *per se* and the glorification of poverty are also forms of unwisdom.

The Wisdom of the Ancients teaches that freedom from attachment to our possessions comes not from running away from the objects of sense but from inner dispassion, inner detachment. We must begin with the inner attitude, then, and cultivate a "calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions." The *Gita* tells us that, to the spiritual man, "gold and stone are the same," meaning that such a man has learned the lessons which both can teach, and has learned to assess both at their proper value as avenues of experience. Gautama, the beggar Prince, is honoured by millions, but so is Rama, the peerless King. King Janaka and other possessors of vast fortunes did

live the higher life. The Buddha Himself accepted the gifts given to the *Sangha* and made it clear that wealth is not necessarily a bar to spiritual attainment:—

> He who is tranquil and serene and calm and lives a tamed and restrained life of holiness and has ceased to injure living things, though richly attired, he is a Brahmana, an ascetic and a monk. (*Dhammapada,* Verse 142)

For true self-reform the incarnated soul has to gain the capacity to learn from his environment. He who uses his wealth wrongly and personally impoverishes himself; he who turns his poverty to good purpose enriches himself. But though there are many men and women blessed with great possessions who are also spiritually rich, the ordinary man learns usually more quickly through poverty and pain than through pleasure and riches. These words of the great philanthropist, W. Q. Judge, have a message for the race-mind of the 20th century: "Poverty has no natural tendency to engender selfishness, but wealth requires it."

It is hard for a man of possessions to enter the Kingdom of Heaven, and when the rich young man was advised by Jesus to sell all that he had, he was called upon to realize the worth and value of his many possessions. It would have been comparatively less difficult to distribute the possessions among the poor, but Jesus wanted him to sell first and then distribute. There is a moral to this advice. The man of many possessions has an opportunity to be a trustee of his wealth for the benefit of his fellow men and that requires profound spiritual discrimination.

There prevail two radically different concepts of wealth — that of ownership, born of the self-centred, possessive, competitive attitude of each by and for himself, and that of trusteeship, resulting from the view of the individual as an integral unit of the race, intimately affecting and affected by the Whole of which he is a part. This non-attached, co-operative attitude is beautifully depicted in some words quoted in THE THEOSOPHICAL MOVEMENT for March 1933:—

> Money and wealth are neither evil nor undesirable in themselves: they are the emblems of the Power of a Benign Goddess we call Luxmi in India. She is the peerless Queen of Beauty and Prosperity. The modern world worships her wrongly, and thus wealth and money, instead of healing the wounds, corrupt the heart of poor humanity. Will you by word and life become true votaries and worshippers of the Great Goddess? By preaching the Doctrine of Trusteeship of wealth, inherited or earned, instead of Ownership; by a correct utilization of gold, silver and copper, not by wrong forms of charity dealing with mere effects, but by right personal exertion to use them for the removal of wrong and hidden causes of evil; but above all by imitating the sweet and abiding virtues of the Mighty Goddess — to distribute her prosperous wealth, her simple but graceful beauty, her ever-widening influence to illuminate and enlighten that which is good and

that which is true; thus should you become worthy of relationship with her.

We should not wait to become rich to practise the Trustee Dharma. However limited our possessions — money, goods, ideas, knowledge, virtues, etc. — let us begin. St. Paul rightly described the true attitude thus: "... as poor, yet making many rich, as having nothing and yet possessing all things." In a spiritual sense, no one can exercise exclusive and absolute ownership over anything. All our possessions are objects of trust and have been received by us as gifts from Karma. Our bodies are gifts; our minds too are gifts. Life itself is a gift. We are trustees of all our goods and chattels, all our knowledge, all our heart-powers — limited or extensive. As trustees we must administer the estate of body, mind and soul; the cardinal law of that administration should be justice which is mercy and mercy ever just.

In the process of putting our possessions to use there results the elimination of that which is unnecessary to life — *e.g.*, many physical belongings, many personal attachments, much of worldly knowledge and of social conventionality. He who gives up an idea without seeing its falsity will accept the same idea again in the future; he who runs away from duty with the notion that he is undertaking higher duties will find himself entangled once again in the small, plain duties and cares of life. The correct attitude is to value every possession by use — correct use, *i.e.*, by regarding it as something we hold in trust for others, with a particular value attached to it. What is required is not an unintelligent throwing away of possessions but a highly intelligent use of every possession, which reveals the true value of each.

The student-practitioner of Theosophy needs all the possessions of which he can make himself master — possessions of wisdom, of compassion and of power, in order to be the better able to help and to teach. No student has any right to seek or to monopolize for self the knowledge imparted by the Custodians of Divine Wisdom. He must regard it as a sacred trust for the benefit of "the Great Orphan — Humanity," and seek it only with the end in view of learning how best to serve the race — all humanity — to which he belongs. As *Light on the Path* puts it:—

> The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the most high. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. (p. 14)

Knowledge confers powers, but the aspirant-devotee is warned:—

> If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self....
>
> Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be

poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all — save for itself; give light to all, but take from none. (*The Voice of the Silence*, pp. 72-73)

Hitherto there has been too much tendency in the organs of our Society to sacrifice spirit to form, to lay too much stress on isolated cases of the normal manifestations of psychic powers, instead of popularizing them as a LAW IN HUMAN NATURE.

This power is "latent *in* MAN," and not in solitary units of the human family only, though this mystery of *dual* life in every man, woman and child may remain unknown to them ninety-nine times out of a hundred. This ignorance is due to our Western modes of life.

Whether rich or poor, educated or illiterate — we, of the civilized nations, are born, live and die under an artificial light; a *false* light which, distorting our real selves like a mirror cracked in all directions distorts our faces, and makes us see ourselves not as we are, but as our religious superstitions and social prejudices show us to ourselves. . .

For who of us knows, or has any means of knowing *Self*, while he lives in the lethal atmosphere of whether Society or Proletariat? Who, taught from babyhood that he is born in sin, helpless as a reed whose only true support is the "Lord" — can think of testing his own powers — when even their presence in him is a thought that never could enter his mind? Between the eternal struggle for more gold more honours, more power in the higher classes, and the "struggle for existence" for bread and *life*, in the lower ones, there is no time or room for the manifestation of the "inner man" in us. Thus, from birth to death that EGO slumbers, paralyzed by the external man, and asserts itself only occasionally in dreams, in casual visions, and strange "coincidences" — unbidden and unheeded.

—H. P. BLAVATSKY: *The Theosophist*, May 188

WHAT IS INSPIRATION?

The Spirit of man works through three vehicles — the animal soul, the human soul and the spiritual soul. Through the first it expresses itself as instinct; through the second, as the reasoning faculty; and through the spiritual soul, as intuition. But what is inspiration?

Disregarding such travesties of the term as the mediums' "inspirational talks," so-called, which reflect scant credit on "Shakespeare," "Jesus" or other of their alleged inspirers; and leaving out of consideration also the claims of verbal inspiration put forward for certain scriptures, let us turn to the poets and the mystics for the elucidation of this power which so greatly transcends the ordinary working of our consciousness and even the power of intuition.

Shelley said that poets were "the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present." "Inspiration" means literally "breathing in." It so greatly transcends the ordinary working of consciousness and even the intuition that poets have sometimes had recourse to objectionable, artificial means to breathe in the sweet air of inspiration. De Quincey, Coleridge, Poe and others wrote under the influence of drugs or alcohol. Shall we reject the magnificent things some of them wrote on that account?

There are those who apprehend something of what they get as inspiration — the mystics. The first thing they apprehend is that the Universe is purposeful, ordered, harmonious, a cosmos, not a chaos. Most stop there, but some go on to see that man is the miniature copy of the universe. What in man is analogous to the "great ring of pure and endless light," which for Vaughan symbolized Eternity? The retina of the eye. A poet or a dramatist going down a street gets a very different picture on his retina from what the ordinary man, absorbed in his own affairs, will see; for the dramatist the streets begin to masquerade; he sees men's thoughts, emotions, failings, limitations, and puts them in his plays.

The eye has two uses. We may pour ourselves out through it, empty ourselves into the universe, go out and out and out until we lose ourselves. That is the Path of Liberation. Theosophy recommends drawing the universe into ourselves, the ocean into the drop, while retaining individual consciousness. Those who have done this are the great Teachers of mankind, the great Theosophists. The power by which it can be done is not the power of instinct or that of intelligence or of intuition, but a power which belongs to That which has no material vehicle but is everywhere throughout the body.

No ritual practices will bring us inspiration. It is not a gift, from God or from the universe. There are no gifts but those won by a man through his own efforts.

Many even of those who have attained to inspiration cannot

summon it at will or exercise it as a constant power; they may have but a touch of it now and again, a few times in an incarnation. How can it be seized and held? By developing the intuition more and more; and that cannot be done till we can see harmony where others see disharmony; till we see pleasure as well as pain in suffering, for pain has its great role to play in human life. "Woe to those who live without suffering," H.P.B. wrote. Not until the pairs of opposites are transcended and we are unaffected even by war or peace, not till then can real peace flow into us. Not till then can inspiration reflect itself in us as in a deep, calm and tranquil lake.

Devotion is the way to the unfoldment of the intuition and the experiencing of inspiration, but devotion is not emotionalism. When inspiration becomes a permanent condition, we shall then recognize our full unity with the universe and hence with all beings and things.

One day it so chanced that one of the brothers sat with Pingiya the aged Brahman, the disciple of the Lord, and Pingiya from the fullness of his heart spoke of the Blessed One, saying:

"As he saw the Way, so he taught it, he, the very wise, the passionless, the desireless Lord, and how should he do otherwise, for in him was no shadow nor turning of untruth. I will praise the voice of him who was without folly, who had left arrogance far behind. It is he only the dispeller of darkness, the high Deliverer, who giveth light."

And seeing his love, the other said: "How then can you stay away from him even one instant, O Pingiya?"

And the old man replied: "Not even for one instant do I stay away from him, my brother. Vigilant day and night I see him in my mind. In reverencing him do I spend the night, and verily I think I am not far from him."

And he mused awhile and added this: "I am worn out and feeble but my heart, venerable brother, is joined to him for ever."

And lo, as Pingiya sat and said this word, there shone about them a great light and Pingiya beheld the Blessed One stand there in majesty that cannot be uttered. And he said these words:

"Strong is thy faith, O Pingiya, and it shall be made glad. Fear not. You too shall reach that further shore, the haven of the realm of death."

—L. Adams Beck in *The Splendour of Asia*

MAN—THE SETTER OF THE COPY

All must recognize the responsibility of the primary-school teacher or setting a fair copy for his young charges' copying and for demonstrating how to hold a pencil properly. They cannot reproduce he letters perfectly, of course, but their approximation to a worthy nodel can progressively improve, whereas a poor copy for their mulation may start them off upon bad writing habits progressively arder to correct.

Man has been, and in a very real sense *is*, the setter of the copy or the lower kingdoms. *The Secret Doctrine* tells us that man was he earliest of the mammalians, the storehouse, indeed, "of *all the eeds of life* for this Round, vegetable and animal alike."

> ...man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.
>
> Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. (*The Secret Doctrine,* II. 290)

This teaching is repeated in the *Vendidad* of the Mazdeans and llegorized in the Hindu, Chaldean and Mosaic allegories of the Ark. Man's evolution, as Madame Blavatsky puts it in the same volume p. 177), stands between that of the Universe, the macrocosm, to vhich it is analogous, and that of the animal, "for which man, in his urn, is a macrocosm." The very development of the embryo pre-ents a faithful summary of "the *store of types* hoarded up in man, he microcosm."

Mankind, then, was from the beginning the model of mammalian orms of life, and Man "necessarily embraces in himself and epito-nizes in his development the features of the group he originated."

According to a passage freely translated by H.P.B. from a Com-nentary, there was no life taken before the end of the *Satya Yuga* r the Golden Age. It is said to have been only after the unnatural ross-breeding between men and animals, after the separation of ne sexes, that the hybrid progeny (the animals) became fero-ious, and men and they mutually destructive. (*S.D.*, II. 201)

How does our responsibility to the lower kingdoms continue to nis day? We are affecting them by the quality of our thinking, feel-ng and acting, by the purity or impurity of the lives we lead. For ne thing, it is hinted that the scepticism and unbelief of modern mes, veiling the divine intellect in man, is at least partly responsible or our being in a barren, as distinguished from a fertile period in hich "the occult powers of plants, animals, and minerals magically vmpathize with the 'superior natures.'" The divine intellect is said o be veiled in man.

Mr. Judge explains in "The Persian Students' Doctrine," reprinted

in *The Heart Doctrine,* how atoms receiving a brutal impress fron an evil man on passing from him are absorbed by ferocious beasts Again, in his article on "Universal Applications of Doctrine" he ask how much we have thought upon the effect of Karma on the animal the plants, the minerals, the elemental beings.

> Is it true that man himself has no responsibility upon him for th vast numbers of ferocious and noxious animals, for the deadly serpent and scorpions, the devastating lions and tigers, that make a howlin wilderness of some corners of the earth and terrorize the people c India and elsewhere? (*U.L.T. Pamphlet No. 3,* p. 4)

And he answers, "It cannot be true."

Few, perhaps, even though they accept this responsibility c "man" in the abstract, will perceive offhand how they, in this ver incarnation, are affecting for good or ill the traits displayed by the four-footed brothers. But, in a world so closely knit together as ou is, must not all of us be doing so?

Mr. Judge wrote also in "The Moral Law of Compensation (*U.L.T. Pamphlet No. 6*) of vengeance wreaked by un-self-conscio elemental spirits of long-dead animals or plants upon one who ha tortured them in his earlier incarnation. People who are great troubled by certain forms of insect life might do well to ask themselv whether perhaps it might be due to an attraction of hate having bee set up against them in the elemental spirits of members of the speci because of wanton slaughter of such insects in which they had i dulged. Or whether it could be the attraction of consubstantiali that sometimes seems to draw cockroaches to a slattern, mosquito to a person with a stinging tongue.

What ruthless dictator or business man of predatory dispositic and practices ever reflects that he may be strengthening ferocity i carnivores, not to mention the harm he must be doing his fellow mer

Greek legend has it that the enchantress Circe, when Ulysses w shipwrecked on her isle of Ææa, changed all his companions, f their voluptuousness, into pigs, a transformation in their appea ance on which the Theosophical teachings about glamour may thro light. (*Cf.* Mr. Judge's article on "Glamour" in *Vernal Blooms.*)

Does the peacock, flaunting his gorgeous tail, lack models in t human kingdom? Or the thieving magpie, stealing things of no co ceivable use to her? Are there not also, alas, human prototypes the white ants in the service of the destructive forces of nature? T sly cat, treacherously toying with a mouse; the braying ass; t wearyingly amorous dove; the wrangling monkeys; the scoldi squirrel; the jealous pet; the trick animal with an eye to the sug lump that will reward success; the impudent and greedy crow; t exploiting cuckoo — are not the like of these also to be found human form? Does not the stupid sheep following unhesitating

over the precipice typify blind human followers of the blind; and is not the obstinate mule prefigured by the human "finished and finite clods, untroubled by a spark," immortalized by Browning (himself a prizer of "the doubt low kinds exist without"); men and women of closed minds, who seek not truth but only confirmation of their preconceptions?

Happily it is not only bad examples that mankind has set the lower kingdoms. The diligent, impersonal workers among ants and bees; the patience of the heavy-laden beasts of burden and the overworked draught animals, making their humble contribution to the turning of the wheel of life — these traits men have displayed. What of the song of birds with its harmonious rhythm and its softly vibrating melody, creating a beneficent and sweet influence that acts powerfully on the psychological as well as the physical natures of all living things? Have the singers not their prototype in many an unselfish, peace-loving, sunny-tempered individual whose presence makes the world a happier place for all around him? The dog's loyalty to his master, the overpowering instinct in animal or bird to shield its young, if need be at the risk of its own life; the prosaic barnyard hen, spreading motherly wings to shelter her small brood from a shower; the gentleness and generosity of the cow — do these qualities not reflect the nobler aspects of man's nature, the high examples set by men and women down the ages?

Contemplating our image in the mirror held up to us by the kingdoms below us and knowing the serene heights to which a human being is capable of rising, should we rest content before we have eradicated root and branch the qualities that, reflected in the mirror, are seen as evil at our stage and undesirable, though not immoral, in beings lacking the self-consciousness we have been endowed with? We are responsible beings — answerable to the great Law of Karma for our thoughts, feelings, words and acts. Lust and wrath and greed are gates of hell for man. By sending out such impulses and many others regarded as more venial, and strengthening them in the animal kingdom, are we not rendering a disservice to their evolution and to Life itself?

How true, even if metaphorical, is Paul's statement in his *Epistle to the Romans* (viii. 19) that "the earnest expectation of the creature waiteth for the manifestation of the sons of God"!

Those who have virtue attend to their obligations; those who have no virtue attend to their claims.

—LAO-TSE

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

IV.—ALTRUISM OF THE SECRET DOCTRINE

[Reprinted from *Theosophy,* Vol. XII, pp. 155-161, for February 1924.—Eds.]

In the previous studies we saw how a right contact with H.P.B.'
writings develops the intuitive faculty and also unfolds that mental pe
ception which enables us to see universal principles hidden in an
underlying a myriad particulars. *The Secret Doctrine* teaches its student
to make the right use of their hearts as well as their heads. The pur
fication and illumination of both heart and mind result from the correc
study of the book, but not until a third factor also is brought into play

We have already emphasized in the very first study of this series ho
we should take H.P.B.'s message as a whole without discarding any o
her writings. Similarly the message of *The Secret Doctrine* can only b
received by a threefold exercise which brings into play the energies o
the whole man.

By the lower analytical and reasoning mind the hundred facts an
the thousand details of the book can be understood; but it is the highe
synthetic mind only which can have the understanding of the universal
Even that higher mind does not succeed in its task if it is unaided b
the apperception of the intuition, which is the energy of the Heart. Eve
this heart faculty has to be further energized into action, and then onl
the contents of *The Secret Doctrine* in all their glory stand revealed
With the forces of intuition in operation our *kamic* nature gets purifie
as well as transformed. Passion becomes love — that higher love whic
is devotion, true *bhakti,* free from sentimentality. Just as love is differen
from infatuation, so is devotion distinct from religious fervour. Th
range of this lower type of devotion is somewhat wide. The religiou
ritualist, the *pujari,* the image-maker and image-worshipper superior t
the mere idol-worshipper, have planted themselves on this path an
flower as the Lovers of the Self, which is themselves. Freeing themselve
from the trammels of Karma, seeking Peace, they go to the sleep o
peace, to awake at daybreak, and suffer the disturbances of the da
The message of H.P.B. warns us against the insidious temptatio
of this path. The history of occultism is very full of instances of th
lofty failures on the Path of the Spirit caused by the development o
higher understanding, and of the intuition which saw the universals, bu
in the attainment of this the world of humanity was left behind. Unde
standing by the higher mind and apperception by intuition are not su
ficient *unless these produce the action which is altruism.*

The lower fourfold man, the quaternary, has to become triune, an
The Secret Doctrine, *which is a book of practical occultism, helps us t*
achieve this task. The higher triad has to be transformed into the Sacre

Tetractys — that is the goal taught in the message of H.P.B. The single energy of altruism unifies all actions which are undertaken in terms of the understanding of the universals and executed in terms of the intuitive apperception of the Heart.

"Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good" (*The Secret Doctrine*, II. 163). In the Spirit-Life the same can be said of the Heart-quality of Devotion. Heart can and does save mind, but it, in its turn, has to be saved. From the ashes of its own dead past arises the Phoenix-soul — the bird of life, and instead of desiring the life of passion, wherein it struggled and learnt, it now thirsts for the Life of Peace and Rest, of Emancipation or *Mukti*. Still it remains the child of *Kama*, still it is the first-born of Eros. This higher passion, this spiritual *tanha*, this *mumuksha*, this desire for liberation is the supreme test of the Devotee, the *Bhakta*, who has seen the transitoriness of desire-built forms of life, but who has yet to see the littleness of the life of Desire-built Forms of *Mukti* or Salvation. The desire for life in form has given place to desire for life without form; the dreamer wants now to sleep dreamlessly, in the Bliss of Introspection, while millions suffer the woes of existence.

The Secret Doctrine drives home this stupendous lesson. The *Stanzas of Dzyan* and the golden precepts of *The Voice of the Silence* belong to the same series of Occult Instructions, and if they emphasize one teaching more than any other it is the dangers of a life of knowledge and devotion, of wisdom and purity which is at the same time devoid of *positive and active altruism*.

Without hesitation it can be asserted that the teachings contained in *The Secret Doctrine* will not be thoroughly understood by one who is not actively altruistic. It will remain a sealed book in spite of higher understanding and intuitive perceptions, unless these two are made use of on the plane of action. What distinguishes a Theosophist from a student of Theosophy is this altruism. In *The Key to Theosophy* it is said, "Theosophist is, who Theosophy does," — not thinks, not studies, not feels, but *does*. Speaking of the pledged member of her esoteric school, H.P.B. said that he "has to become a thorough altruist" (*Key*, p. 15).[1] Her writings are full to the brim of this teaching concerning altruism, and it is unnecessary here to quote her further on the subject. "The only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name" (*S.D.*, I. 644). Let it be clearly understood, however, that this altruism must be founded on the rock of knowledge of the universals, and devotion to the Law of which they are the manifested aspects. If there is danger in head learning, if there are risks involved in the lower devotion to which reference has been made, so also there is a peculiar glamour which the life of charity and service throws on the Soul. Altruism engendered by the lower mind and energized by the lower devotion is not true altruism.

[1] Indian ed., p. 21.—Eds., *T.M.*

Activities of the lower mind vitalize our passional nature — not always and necessarily evil — and they impel us to actions which under the impacts of civilization very often become philanthropic and altruistic. The mind free from attacks of kama is energized by the compassionate reason or Buddhi, and thus wedded is ensouled by the Self of Creative-Power, which is the true doer of deeds. Then comes into manifestation the higher altruism in which charity is just and not merely kind, altruism which enables man to discard the crutch of dependence and to stand on his own feet in self-trust. From this it will be seen how all three powers of the Spirit must work conjointly if spirit-life is to prevail.

To explore the Sacred Land of *The Secret Doctrine* we must arm ourselves with the weapons of altruism, intuition, and perception of universals. He in whom these three do not exist will not very likely be attracted to this adventure, but should he take up the book, he will not be energized and ensouled by it, though it might charm and entice his mind. Those who have these faculties in some measure and are desirous of exercising them, or those who are earnestly wishful of unfolding them are welcome to take part in this expedition, and such can be promised a rich reward.

In our first article we remarked on the method for study advised by H.P.B. in her "Mistaken Notions on the 'Secret Doctrine.'" In the subsequent studies we have arrived at the bases required. If we decide to acquire the knowledge about universals, which is the one sure way to free our mind from the hooks of kamic particulars, we are bound to touch the plane of intuition in due season, and then naturally our Creative Will will work altruistically. But we must not wait for compassion to express altruism and only ponder over the cosmic ultimates determined to see the one in the many; while thus occupied we must devote time in paying attention to *The Voice of the Silence* and making use of *The Key to Theosophy,* so as to help the awakening intuition and the awakening altruism.

Thus equipped we are ready to attack the book, and under our scheme, naturally, the very first thing to grapple with is the Three Fundamental Propositions which the SECRET DOCTRINE has established and of which *The Secret Doctrine* treats. They are axioms, and need not be taken as postulates. They are self-evident Truths — Truths evident to the Self. The Universal Self through its apperception knows, realizes, nay, *is* these Truths. We human beings see them but partially and our growth is but the growth in realization of these three Truths. Let it be clearly understood that in reference to them there is no order of importance, or of sequence, or even of understanding. In just that proportion that we understand one we understand the other two. These Fundamental Propositions constitute the original archetypal Ideal Triangle, with three equal sides — Immortal Spirit, Indestructible Matter, Ever-conserved Energy; with three equal angles of Ideation, Form, Motion. They also may be viewed as the Circle, the Sphere, the Plenum, which result from the Point and are made up

points. As space and as location, great or small; as duration and as time, long or short; everywhere is the One Unmanifested and its triple manifestation; all the while is the One Impartite Triune Nature becoming endless trinities. Therefore *Devi Bhagavat* says: "Grains of sand are numerable, but of universes there is no counting"; and in one of the less known Upanishads it is said:—

> All around this Brahmanda (Egg of Brahma, *i.e.*, a solar system) there blaze infinite millions of Brahmandas; each has its own shell (or envelope; each self with its sphere) four-faced, five-faced, successively up to a thousand-faced portions of Narayana, in whom Rajoguna is predominant, each the unfolder of one world-system, each its presiding deity. Aspects of Narayana, called Vishnu and Maheshvara, in whom Sattva and Tamo gunas predominate, also are there, performing the work of preservation and destruction, of sustaining and regenerating. These Brahmandas swim like shoals of fishes in the Ocean of Existence; these Brahmandas blow up and burst like bubbles on the Face of the Deep that ever is.

It is said above that those propositions are axioms, but they are not self-evident to all, any more than the axiom that a line is length without breadth is evident to all beginners of the study of Euclid. As in any other science or philosophy, the student of Theosophy has to learn these Three Fundamental Propositions and if his capacities fail to reveal their axiomatic nature, he must begin by postulating them. It does not mean that he who postulates will never see for himself the axiomatic nature of these propositions, any more than the boy who postulates that point has position but no magnitude remains blind to the axiom.

Let us throw for a moment a cursory glance on these propositions treated of on pp. 14 to 18 of Vol. I, so that we may relate them to what has been said above. "The impersonal reality pervading the Kosmos" (pp. 14-15) is the Universal Parent of all particular personalities. Each one of us is rooted in It. Here is a proposition to be reflected upon till it fecundates the mind, and the mind conceives the reality it holds within itself. Forgetfulness and memory of this Reality alternate in us, producing "the Eternity of the Pilgrim" which is "like a wink of the Eye of Self-Existence" (pp. 16-17) which eye is not of a Being, nor is it a thing, but in itself is a condition, state or plane which is the Impersonal Reality. Thus arise our waking and sleep, our day and night, our life and death, our involution and evolution, the "tidal ebb of flux and reflux" (p. 17). Here is the second proposition to be contemplated and seen by the eye of the heart which is intuition — the mystery of the diastole and the systole of the spiritual heart, which in expanding remembers and in contracting forgets the Truth of truths — its own impersonal ever-existing state. This forgetfulness is left behind, the robe of memory is donned when that heart, through "self-induced and self-devised efforts" (p. 17) acts altruistically for the whole of which it is but a part. Altruism is the result of sure memory

of the truth of "the fundamental identity of all Souls with the Universal Over-Soul" (p. 17). Here is the third proposition to be cognized by and through action — "through personal effort and merit" (p. 17) — through the labour of love, through drudgery made divine.

To perceive the interrelation and interdependence of man and nature; to correlate the correspondence subsisting between universals and particulars; to cognize our minds as the playground of the energies of the Spirit and of the shadows cast by the movements of Matter; to practise the doctrine of Universal Brotherhood — all these are the descriptions of one and the same process, in different tongues, of metaphysics or of ethics. The same identical truth is expressed in the two following quotations — the first is metaphysical, the second an ethical presentation.

> He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. (*Transactions of the Blavatsky Lodge*, p. 138)

> He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own — is no Theosophist. (*Lucifer*, Vol. I, p. 169)

The advice and instruction so often given that helpfulness ought to be a matter of habit with all students of the Wisdom and all aspirants to spirituality is rooted in this fact of unity which exists in the whole of Nature. The action aspect of Spirit manifests as the power to unite inherent in chemical elements or in human hearts. "The river mingles with the ocean," "the mountains kiss high heaven," "the sunlight clasps the earth, and the moonbeams kiss the sea," and

> Nothing in the world is single;
> All things by a law divine
> In one another's being mingle.

This Brotherhood in Nature is felt by poets and mystics, however dimly, as for instance by Shelley:—

Earth, ocean, air, beloved brotherhood!
If our great Mother has imbued my soul
With aught of natural piety to feel
Your love, and recompense the boon with mine;
If no bright bird, insect, or gentle beast
I consciously have injured, but still loved
And cherished these my kindred; then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favour now!

While the poet mystically feels this the Sage of Occult Wisdom perceives the fact and the student of *The Secret Doctrine* is made to learn it. The Three Fundamental Propositions to be known by altruism, intuition and the perception of the Universals are presented thus in the *Gita*:—

> I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off.
>
> As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bharata.

These which follow are from the Upanishads:—

> It shines and therefore doth everything shine; by That Light all This shines forth. (*Katha,* V. 15)
>
> The Light which is behind all, which shines behind this high heaven, which shines behind everything in the highest world beyond which there are no other worlds — that same Light is within man. (*Chhandogya,* III. 13. 7)
>
> Behold the Truth — as from a blazing Fire arise a thousand sparks, so from the Imperishable, manifold beings awake; and O friend, therein they return to sleep. (*Mundaka,* II. i. 1)

The Light within man is that of the Spark from the Eternal Fire which always blazes forth, and to which the ancient Iranians and their modern descendants the Parsis pay homage and reverentially invoke thus:—

> Mayest Thou burn bright in this home! Mayest Thou ever blaze forth therein! Mayest Thou grow and increase in this home, even unto the distant Day when Restoration of Power takes place in the

World, till the time of the good, powerful Renovation of the World. (*Atash-Nyaish*)

Numerous quotations can be made but let us give the Source of these all "in the mysterious language of the old Stanza," in which the Three Fundamental Propositions are taught in terms of the Universals and the Particulars, to be reflected upon till by Intuition we perceive them, and by Altruism we break the illusion of "Thy Soul and My Soul." (*The Secret Doctrine,* I. 120)

> *"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"*
>
> *"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."*
>
> *"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"*
>
> *"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"*

—B. P. Wadia

Man is invincible if his spirit asserts itself. He has endurance and capacity for compassion. He can stand up and say, "I will not bow down to circumstances; I am more powerful than the material forces which confront us." Man is higher than the forces which overwhelm him. If this principle of the inward presence of the spirit is taken by us as an assertion of human dignity, we will realize the interwovenness of human life. If one man suffers, the whole of humanity suffers, for all humanity has become one today. It is that concept to which we must make a great contribution. We are passing through trying times, our civilization is being tested; it may be destroyed or renewed. What will happen to it depends on ourselves, not on our stars, nor upon the impersonal forces which surround us. It depends on the spirit of man on the will of man to take these things seriously.

—S. Radhakrishnan

THE FRIENDLY PHILOSOPHER

A reading of *The Friendly Philosopher* brings comfort to the one who strives to conquer his lower self and so often fails. It gives peace to the student who looks at the efforts being made to bring Theosophy to the notice of this trouble-fraught world and who is heavy at heart because of the refusal of that world even to glance at such simple but universally applicable truths as Reincarnation and Karma. It brings us courage, so that we can go on bravely, doing what we can with ourselves and for the Work. Its title is perfect, for it is indeed the friendly philosopher who speaks to us.

The question arises in our minds: Why does this book do all this? It is not a book written by Robert Crosbie. It is a collection of some of his letters, some of his talks and some extracts from his other writings.

What is important is the spirit of the book. It has a life of its own. It gives us a glimpse into the mind and heart of Robert Crosbie. His personality radiates from every page; he is one of us — for brotherhood is a fact. But here it shows in a special way. We are his brothers because he touches the heart, and we feel the touch also of his mind, for he has blended mind and heart into action. He is not someone far removed from our world of struggle. He is in the same world but is not of it. He is at the centre of things and his steady heart radiates in all directions, shedding light on all subjects and objects. He sits secure, smiling, confident, understanding, for he has attained steadfastness. He has experienced despair at some stage of his evolution and has seen that life is a contest of smiles, and he shows us how to make our lives also contests of smiles. In one letter he wrote:—

> I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone,* dishonoured, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it, I would not be where I am today.

Here is excellent advice for the fearful!

In whatever trouble one may be, the friendly philosopher is there, ready to help. What he says may not always seem helpful, for he throws on us the onus of how to act — just as Krishna left Arjuna free to decide for himself — but at the core of his heart there is love and the wish to help, and, relying on that, we learn. It dawns on us that his wisdom is the result of experience. He writes:—

> Perhaps you may have seen how solicitous I have been to get you started right — free from mental incumbrances, using your judgment always to check your intuitions, until in the course of time you come to a direct perception of truth; and why I am so fearful of any abridgment of individual judgment, or cessation of effort to develop individual intuition.

With this in mind we can look again at his words, and it soon be-

comes obvious that his advice is sound because he has passed through difficulties similar to ours and surmounted them. He, in his own life, has *proved* the truth of the advice he gives, which seems to us to be hard or meaningless.

One of our great difficulties is that we have not yet realized the truth that our thoughts are really important, even though we have been told this so often. Yet his advice seems new to us: "Right thought must precede right speech and right action." Also we find this helpful statement as to the effect of thought: "Your real self is by your trend of thought finding a channel for expression." Does it seem vague to us? Does it seem hopeless to us to go on and on? No. He continues: "And this will grow."

How can we prove or disprove this except by trial? He won through all difficulties — why not we? "Try; try; ever keep trying," he says.

He shows us again the way to conquer doubt, fear, lack of confidence, unhappiness, pain and sorrow. "You can have no attachment for a thing you do not think about; neither can you have any dislike for a thing you do not think about." This is obvious when we try it out; and it becomes evident to us, when we sense his joyous overcoming of all obstacles, that he has proved it for himself. So can we.

Perhaps the key to this overcoming and to the putting forth of continued effort is the remembrance that "the purpose of life is to learn." If this is true, then there must be help forthcoming, for we cannot learn except through some kind of teacher. So, "no one who strives to tread the path is left unhelped," he writes.

What kind of help should we look for? Here is the hard part but the necessary part of life — "The help must be of that nature which leaves perfect freedom of thought and action; otherwise, the lesson would not be learned." But in learning any lessons we make mistakes. Yes, counsels Robert Crosbie; of course "mistakes will occur," but what of it? Here comes again his wonderful help: "No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them." That is the real kind of help. It is not enough to say that things will be all right. They will not. Mistakes lead us into circumstances which are unpleasant. We created them; we must work through them. We must even expect them, but since we know that we will not commit the same mistakes again because we have seen our folly, we are not hopeless cases! In fact he tells us that "which situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination."

What kind of attitude should we adopt when difficulties assail us? "Cultivate calmness under all circumstances. Calmness is like a rock; waves of irritation may dash at it, but cannot affect it."

We cannot avoid thinking that our progress should be like the growth of the flower, but we know that it does not always work th

way. We get disappointed and disheartened as we begin to learn our disabilities. But Robert Crosbie says that this very "recognition of disabilities" is the first step in all progress, for then only can come the "steps for their removal."

It is, however, mainly in our student life, with our fellow students, that we encounter difficulties and he has some very helpful things to say in this connection. Perhaps the most salubrious piece of advice is:—

> Our duty is not to rid our neighbours of their imperfections, but ourselves of our own....
>
> That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind. We notice defects in others, or what appear as such, in much the same way as they may notice defects in us, and then on both sides there is judgment of one another on the basis of the *defects* perceived. This is the opposite of that respect for our fellow students which we ought to have, because they *are* such, and all are working for a common purpose.

The last sentence needs emphasis — the cultivation of *respect* for our fellow students. Also the following sentence should be noted:—

> We need only Loyalty — loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all.

He gives us a useful warning also about tolerance. It is necessary for us to remember that goodness is not spirituality, though spirituality is goodness. True tolerance, he reminds us, "does not mean indiscriminate acceptance of everything and everyone.... This false idea of 'brotherhood' would signify... that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning." Good hints here for present-day psychologists!

He reminds us that sincerity is not enough; we need head, heart and hands. "Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can." Again,

> Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without knowledge makes sorry work sometimes.

He gives us valuable advice as to the upliftment of thought:—

> Concentrate the mind upon the Masters as ideals and *facts* — living, active, beneficent Beings, working in and on the plane of *causes*. Meditate upon this exclusively, and try to reach up to Them in thought.

Why? Because we need faith to continue the struggle and "Faith is really our confidence in the fact that Masters exist, and that Their teachings are what we are following."

Without this line of thought we tend to lose contact with the Source

of the Theosophical Movement of all time. It was loyalty to the great Founders of the Movement that made Robert Crosbie use the words he has used in the first paragraph of the U.L.T. Declaration. It was this that gave him the courage and far-sightedness to start such a movement as the U.L.T. and begin again the effort to keep Theosophy in its purity before the world, and to republish the writings of both H.P.B. and W.Q.J. The success of the U.L.T. so far shows that he took right advantage of the cycle and let that Original Impulse work through him. And because he had no personal axe to grind the new body gained momentum from that Impulse. It is our duty to keep that vehicle pure and undefiled so that it remains a fitting channel for that Impulse to work through until the new cycle comes. It was because of his loyalty to the Lines laid down by the original Founders that he succeeded where others had failed. If these Lines and Impulse are lost sight of today, then we shall fail. The Movement must remain free from personal bias, the personal wish to lead. He has told us:—

> The U.L.T. will go along all right as long as there is some one individual who knows the right lines and will keep them. . . . while there is no constraint, there will be a point from which right direction can be obtained, and advice given as to methods and kind of study.

What can we do to ensure the success of the Movement of our century? We can follow the hints he has given while bearing in mind H.P.B.'s words in *The Key to Theosophy*:—

> If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. . . . the next impulse will find a numerous and *united* body of people ready to welcome the new torchbearer of Truth. He will find . . . an organization awaiting his arrival.

She tells us how this can be achieved. The future of the Movement

> will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work. . . .

These words should be borne in mind by the present generation of students, especially by the young. Let us remember the words of one who rescued the Movement from oblivion for our benefit:—

> Advice can be given, but knowledge is *acquired*.
>
> Each one must arrive at conviction through a study and application of the knowledge. There is no other way.

We shall close this very sketchy account of some of Robert Crosbie's writings with the last paragraph of the Preface to *The Friendly Philosopher*, in the hope that more today will in truth become "fertile soil";—

Robert Crosbie's life was an embodiment of the gospel of Hope and Responsibility which is Theosophy, the Wisdom-Religion of all time. In this book are some of the seeds he sowed. May they find fertile soil in which to germinate and grow ever more abundantly.

According to a report from Gauhati published in *The Statesman* of November 15th, a human skeleton 11 feet long was recently unearthed at the site of the newly started college at Tura in the Garo Hills. The skeleton is reported to have been found about four feet below the surface of the ground in a big stone bed with some charcoal, with its head towards the east. This reminder, if accurately reported, of men's having once had gigantic bodies is interesting.

Madame Blavatsky quoted in *The Secret Doctrine*, Vol. II, p. 724, what she called an "esoteric statement":—

> Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas.

She also wrote in the same work:—

> ... if in our own day we occasionally find men and women from 7 ft. to even 9 ft. and 11 ft. high, this only proves — on the law of atavism, or the reappearance of ancestral features of character — that there was a time when 9 ft. and 10 ft. was the average height of humanity, even in our latest Indo-European race. (II. 749)

"The real giants," however, we are told, "were nearly all drowned with Atlantis." No human skeleton ever yet found

> is older than between 50, or 60,000 years, and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race — born and developed in Europe and Asia Minor under new climates and conditions — had become European. Since then ... it has steadily been decreasing. (*S.D.*, II. 753)

If the human body's size is subject to such wide variations, what of the future? The answer is given in the same volume, on p. 446:—

> Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

THEOSOPHY SCHOOL

[Theosophy School was started in 1915, under the guidance, help and encouragement of Robert Crosbie. The following was written by him as a suggestion for lessons to be used, and was published for the first time in *Theosophy*, Vol. XIV, pp. 360-362, for June 1926. "Q" indicates questioner; "T," the Teacher.—Eds.]

Q: How was the earth made?

T: Some people think that it was made by some great being; but they really do not know. They think so, because they know that men can make many things, and that, therefore, the earth and everything else must have had a big Maker who thought it all out and had the power to make what he thought. Many people are satisfied with this way of explaining; but, when we really think about it, we find it does not explain a lot of other things, and we know that it is just a guess.

Q: Well, how are we to know?

T: There are many ways of knowing anything. When an older person tells you something, you *seem* to know it, but you really only know that he told you it; you do not know it yourself, until you see it to be true.

Q: How can you see anything to be true?

T: If you were to find an old chimney standing in a lonely field, you would know that a house had been there, and that it had belonged to someone; you would know that the people who lived there must have been poor and lonely because the house was very small, and far away from any others; and you would know that it had been built a long while ago, because the place was all grown over with grass and weeds and a little tree was growing out of the top bricks of the chimney. You would know all this by just seeing what was left there: nobody told you this; you just knew it. That is one sort of knowledge; it is called "inference." But, even if you guessed right, this kind of knowledge would not tell you who the people were, nor why they built there, why they went away, and many other things you would like to know.

Q: But you would know something.

T: Yes, indeed, some things, but not all. But knowing some things helps us to know other things if we keep on trying to know more. Some men who are thought to be very wise are always trying to know more but they have made one big guess that the earth was a kind of accident and that we and all things just grew out of it; so they try to fit what they find out into that big guess. In their way, they are like those other people who guess that some big Person made all things and try to fit everything into that guess.

Q: Is there any better way to find out about things?

T: We must use all ways we can, and keep on trying; and we must be sure never to *guess*, and then try to fit everything we find into our

guess. For instance, we can take and use all that is really known about the earth, and then see what more we can know. Men have found out that there is one thing of which everything is made; they call it *matter,* and they divide it into four kinds, calling them Fire, Air, Water, and Earth. But they know that these kinds which we know must come from something — the real *matter* from which everything is made — Ether. All they can say is, that all the kinds of matter come from some one thing that we cannot see and do not know. So, we can take all that these men have learned, and try to understand more, without any guessing. We can say that if all things came from some one thing, then the earth, the trees, the flowers, insects, birds, fishes, animals and people come from That; our thoughts and feelings must come from That, too. We can also understand that you and I and everyone knows that he is himself and not somebody else: that is another kind of knowledge which no one told us, but we are sure of. So, we have that knowledge sure, and we are trying to find out other kinds of knowledge by that knowledge, just like those men who found out so much about the earth. They, like us, are Thinkers, and they know that much about themselves.

Q: Does thought come from that One something, like everything else?

T: Surely: if it did not, there would be two "somethings," and then, more "somethings," and we should never get any knowledge at all more than we have now. If we begin as high as we can, and call Thought that "something" from which all things have come, we should begin to understand that all things come from thinking, from having ideas: indeed, we know that when we want to do anything, we think about it first, and then we may do it. Everything that has ever been done has come from Thought, or Idea: men build furniture and houses and railways only after they have thought them out. So, we can easily imagine Thought coming from that One something which we cannot see, building everything that is.

Q: But everyone does not think the same?

T: No, but they all have thought, and are Thinkers. The power to think must be the same in everyone, no matter what kind of thought anyone may have. We can call this power to think, Spirit, or Consciousness, or Life, or by any name that is the highest to us. It is by this One Power that we know anything. We really *are* that power. The same power is the cause of all that we see in the world.

Q: But animals and birds and fishes and stones do not think?

T: Animals and birds and fishes must do some kind of thinking or they would not be able to take care of themselves. Even earth and minerals are known to have their likes and dislikes, which shows a power to choose — however small — a consciousness.

Q: But what is Consciousness? You can't see it or feel it.

T: Consciousness is that in you which knows. It is your Real Self; it sees, it feels, it hears, it smells, it tastes, yet it is not to be seen or

known. It just Is. Like your sight, it sees everything that you wan to look at, but it cannot see itself. It knows and sees everythin through the body, but itself cannot be seen, or known. It may be calle the Spirit.

Q: Are there different kinds of spirits?

T: The One Spirit is in each and everything, but there are differen kinds of thinking, which come about through growth in thinking more an better thoughts. This growth is called evolution. In the earth and mineral we see the bodies of very, very small Thinkers; in the plants, Thinker that have grown more; in the fishes and animals and birds, the buildin of better bodies; in Man, the highest kind of Thinker. So, if we look a all these different kinds of forms that we see as the bodies of different kind of Thinkers, all growing — some so very slowly as not to be noticed, an some more quickly — we should see the Earth and everything on it a made of living beings, with different kinds of lives, and we should under stand that the world we live in is made up of lives suited to each develop ment. This is what Evolution means, an unfolding from within, o Thought or Consciousness, outward, in form or body.

The 11th-century Persian philosopher, Ansari, of Herat, said:—

"Can you walk on water? You have done no better than a straw

"Can you fly in the air? You have done no better than a bluebottle

"Conquer your heart; then you may become somebody."

So when man conquers space, his ancient, universal and perpetua problem will remain the same — as it has been from the very beginnin — to conquer himself.

—*New York Herald Tribune,* April 27th, 195

FOR OLD SOULS IN YOUNG BODIES

APPLYING BROTHERHOOD

"There was a little coloured boy in our class today," Jimmy Norton said, as the family sat down to lunch. His parents had been looking hopefully towards this first step in integration of the races in the schools, which had been ordered by the Supreme Court of their country but which their State had been slow in introducing.

"I'm very glad of that," his father said.

"I am glad too," his mother said, but she looked a little anxious. "How did things go, dear?"

"All right, I reckon," Jimmy answered. "He minded his own business and we minded ours."

"Did he look like a good sort of boy, Jimmy?"

"Oh, yes!"

"How did Miss Stevens take it? I know she said she hoped they wouldn't introduce it here."

"She gave him a seat at the back, and she didn't call on him, but anyway he couldn't have known what our homework was for today. He just sat there all the morning. I thought he was looking sort of lost."

"Didn't any of the boys act friendly to him, dear?" Jimmy's mother asked.

"I didn't see anybody speak to him."

"Did you speak to him, Jimmy?"

"N-o," he answered, hanging his head a little.

"Why not, Jimmy?" his father asked brusquely. "Would you have spoken to a new White boy who had just moved here?"

"Why, yes, I would," he admitted honestly.

"Do you think you're better than a coloured boy because your skin is white? If a fair skin is all a person has to be proud of, he ought to feel ashamed of himself instead of proud. I feel ashamed of you, my boy! I thought better of you than that. Are you and he your overcoats or are you both Souls that are wearing these bodies for a while to learn lessons through them?"

"We are Souls wearing bodies," Jimmy said miserably.

"How many times we've talked about who we are and what our bodies are and why we wear them! And now when you had such a good chance to live up to it, you forgot all about it! It makes me sick."

Jimmy's face was very red and he gulped hard to keep from crying like a little fellow. His lower lip trembled, but he said manfully: "I didn't forget, Father. I was afraid of what the other boys would think."

"You need some moral courage, Son."

"Now, Alfred, let's not be too hard on Jimmy! He knows, I'm sure, that he didn't do the right thing for a boy who has been brought up as he has been, to know that all people everywhere are brothers. And it did take some moral courage for him to tell us frankly what he didn't

do, and why."

Jimmy looked at his mother gratefully, his eyes brimming.

"He understands now, don't you, dear, that it was weakness not to do what you knew was right for fear of what the other boys would think or say or do?"

"Oh, yes, I do, Mother! And honestly I'm awfully sorry."

"If you had set the right example, even if you'd only said 'Hello!' and asked his name and told him yours, his memories of his first morning in the integrated school would have been happier ones. And if you had done the right thing probably some other boys would have done the same. Maybe they needed only a good example. Perhaps some of them, too, would have liked to speak to him but felt afraid of what the rest of you would think!"

It was a serious and chastened Jimmy who went back to school after lunch. He came home a little late that afternoon, but beaming. "I did it, Mother!" he cried as soon as he got into the house. He ran into the kitchen where she was preparing supper and told her the whole story. "I spoke to him before the opening bell rang. His name is Nathan and his father works in the bank; and he has a stamp collection too and we're going to swap some stamps. Some of the other boys said 'Hello!' to him and once he raised his hand when Miss Stevens asked a question and she called on him and she said his answer was very good. And after school, when we all ran races, I told Nathan to come along and," he added impressively, "he ran faster than anybody!"

"Ralph," he added, "said he wouldn't run if Nathan was going to, but I insisted Nathan should. And, what do you think, Mother? Ralph said that if he had been in the race Nathan wouldn't have won! But some of the other boys hooted at that and some of them shouted, 'Is *that* so?' and 'Oh, yes?' No, don't worry, Mother dear,' for he saw an anxious look on her face at that, "I didn't hoot or shout. But I reckon that the next time we race Ralph will run too!"

"That's my good Jimmy!" his mother said happily and kissed him, and when his father came home from office and heard the news he said heartily, "That's my boy!" and clapped him on the back as man to man. "And the next time, Son, try to think how you'd feel in another fellow's place, and how you would like him to do to you, and then act that way to him!"

And so the day that had begun so badly, with a small boy's moral cowardice, was brightened by the moral courage he had later shown and ended happily and peacefully for them all.

PUNCTUALITY IN TIME

Punctuality in time is an important Theosophical principle very much missed out in our modern civilization. In fact, it is not even considered wrong these days to be unpunctual in private or in public life. This is due to carelessness: the value of time is not recognized; how cycles of time occur and how they should be taken advantage of is not understood; no deliberate planning ahead is undertaken, and no consideration for others is shown.

Ordinarily, time is divided into past, present and future. Every moment the future changes into the present, and the present in its turn becomes the past in which the never-ceasing stream of conditioned existence moves on. One of the great Masters is quoted in *The Secret Doctrine* as saying:—

> I feel irritated at having to use these three clumsy words — Past, Present, and Future — miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving. (I. 44)

Theosophy teaches that time is both finite and infinite; the latter is known as eternal duration, the subjective whole in which objective phases of time take birth from the moment manifestation starts. Before that, "Time was not, for it lay asleep in the infinite bosom of duration" (*S.D.*, I. 27). Each period of time is known as a cycle or wheel, so that a whole period of manifestation is made up of wheels within wheels, the smaller wheels within the larger ones, but the motion of each and every one of them is precise and punctual. Sri Krishna teaches in the Eighth Discourse of the *Bhagavad-Gita*:—

> Know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested.

This denotes utmost punctuality in time in this vast universe and is symbolized by the Great Breath; the breathing out corresponds to the period of activity and the breathing in to the period of rest. "Brahma 'expands' and becomes the Universe woven out of his own substance" (*S.D.*, I. 83). One of the Divine Excellences of Sri Krishna as given in the Tenth Discourse is: "Among computations I am Time itself." So nothing in the Universe is haphazard; everything takes place precisely.

Nature shows forth punctuality in all its departments, following the Law set in motion at the dawn of manifestation. Movements in the starry firmament above take place at the appointed hour. Tides rise and fall cyclically. Seasons follow each other in rhythmic succession. Flowers bloom and fruits ripen at the proper time. Blood circulates and the heart beats in an orderly way. Man alone hinders this

great Law in Nature through his unpunctual behaviour.

What is the relationship between man and time? In *The Secret Doctrine* it is stated:—

> Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (II. 728)

Man has to realize that he is a Divine Spark of the Absolute, that he is an "Eternal Pilgrim." The quickening or retarding of his progress lies in his own hands. As he is a product of Nature's gradual perfective work, he has also to recognize his responsibility to the lower kingdoms of Nature, to all the lives under his command, so as to lift them up in an orderly way to his stage. This implies punctuality in time in a dual manner. This life-cycle of a pilgrimage of full seven Rounds is expected of every individual. But Theosophy advocates that each take his evolution into his own hands, and if, with the help of the Teachings, he works diligently he may arrive at the goal earlier and become one of the helpers of the human race.

That humanity as a whole is behind time in the evolutionary journey is shown by Madame Blavatsky in *The Secret Doctrine*:—

> In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (II. 110)

A lesson can be learnt from a similar incident at an earlier stage of human evolution:—

> For the monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. (I. 173)

These Monads are called "laggards" further on. Let us keep in time at least if not in advance! This is past history; what about the future?

In Theosophical literature in several places the "moment of choice" is referred to, which for humanity in general will come at a later stage — a choice to go in the right or wrong direction deliberately.

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. . . . all will then be compelled to consciously make the choice to right or left, the one

leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path. (*The Ocean of Theosophy*, pp. 63-64)

The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made. (*U.L.T. Pamphlet No. 15*, p. 9)

It is a grave responsibility and lack of punctuality would lead to disastrous results.

The great Teachers of humanity appear on earth cycle after cycle, as Sri Krishna says in the Fourth Discourse of the *Bhagavad-Gita*.

> I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

They follow not only the law of cycles but also the law of necessity in order to bring humanity out from the darkness of ignorance to the light of Wisdom. They hold life and death in their strong hands. Do we not have the example of Bhishma who lay on his bed of arrows awaiting his self-chosen hour of death after the sun had started on its northern course? They have all given the self-same teachings, one of which is punctuality in time, called the Divine Discipline of Yoga in the Sixth Discourse of the *Bhagavad-Gita*. "The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." Lord Buddha has given similar advice in the *Dhammapada*:—

> He who does not rouse himself when it is time to rise and though young and strong is full of sloth, whose will and thought are weak, that lazy man will not find the Path of Wisdom. (Verse 280)

This is a good picture of us human beings at the present time, for many turn night into day and day into night. Those who are privileged to have contacted Theosophy learn to understand the value of time, to be vigilant and watchful, to be punctual always, so that they may choose to act righteously when the great moment of choice comes.

A MEDITATION ON THE SELF

> EGO: "Self"; the consciousness in man "I am I" — or the feeling of "I-am-ship." Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal,* and the Higher, the Divine and the Impersonal, calling the former "personality" and the latter "Individuality."
>
> —*The Theosophical Glossary*

There is but one Consciousness, one Self. It seems or appears as many because it masquerades under the various forms of sentient beings; but these different forms with their intelligences only mirror fragments of the one Consciousness or Life. Thus in each human being there is Egoity, the "I-am-I" or individual consciousness, but there is also a sense of separative *egoism* or selfishness, the characteristic *par excellence* of the personality. The one Consciousness as differentiated in man is his Higher Self.

The one Consciousness or Self pierces through all the states of Being. In it inheres the memory (complete or incomplete) of the experience of each state. It is therefore also called *Sutratma,* the Thread Soul. The one Consciousness is the Witness, the Perceiver of the actions and experiences of every state passed through. It is the Self, the *self* each feels himself to be; but it does not shine forth equally in each.

In man it is the triple Monad, the unified triad — Atma-Buddhi-Manas, eternal, indestructible, the real Ego.

The Universal Mind is differentiated in ordinary human beings, and is vitiated more or less by separative, personal desire. When a man becomes an Adept he has become "universally minded"; he *is* the Higher Mind in all its purity. To reach this state man must gradually, but firmly, withdraw his consciousness from the separative illusion of the senses and the objective world and place it on an inward, universal vision, thus slowly but surely elevating and expanding the focus of Consciousness in himself. Thus he will come to experience the super-conscious world — the world of realities.

So man gains immortality, lives the higher, divine life within himself, recovers the substance and brain memory of all his past; realizing all within himself, he becomes a spiritually self-conscious Being.

On every plane where life takes form and manifests, it is through some vehicle. These vehicles are related and the one life-force penetrates them all.

The *practice* of the virtues raises man from the animal plane to the human and then to the divine planes of consciousness. Passions and vices obscure the awareness and the meaning of the "voice" of the true Self, the Ego. They prevent or impede its piercing to the personal consciousness.

The Self is the real Ego, self-existent and unmodifiable. The personal, false ego is modified by untrue beliefs, thoughts and modes of ac-

tion and of life. So one may contract or expand, destroy or cultivate forms of Consciousness.

Death, so-called, is a change of focus for the Ego, which is changeless, beyond time, immortal.

What are called "planes of consciousness" correspond to the seven "states of consciousness." Man must grow in harmony with the higher planes by attuning his human consciousness to divine Wisdom, or Law. Desire, thought and will must be brought, through knowledge and practice, into accord with the Ego, the true Self — thus producing this harmony.

Motive determines the quality of thought. The vibrations of higher, universal and impersonal motive and thought open up the brain to a stronger influence from the Ego, the Self within.

The one Consciousness is focused in the four principles that compose the mask or *persona,* which is the vehicle of matter that has been created by the spiritual entity in its adventure of expressing Itself in a form of substance on the earth. This personal man is, *per se,* a false ego, impermanent, ever changing. Its only reality is derived from the one Consciousness, the real Ego, which is its life and the source of its being, and which shines within it to a greater or lesser extent.

When a man accepts that he *is* the Ego, the Self, the one Consciousness, and turns his attention to this idea, seeking to grasp it with the mind and to realize its truth, the personal consciousness or awareness opens more and more to the ever-present influence of the true, immortal Self, or Ego.

In the great journey of this Ego, called the Eternal Pilgrim, when the lowest, the Earth, plane is reached, the one Consciousness has created for itself mirrors, countless mirrors, in which it is reflected. The personal man provides a mirror which is such that in it the Self is sufficiently self-reflective to become self-conscious in a form. This self-consciousness is a seed, man on earth, the human ego in a human body, which must become the Universally Self-Conscious Being at the end of the pilgrimage of the Spiritual Ego.

What is consciously *lived* (experienced) is known. That which is not *lived* is not known. Thus man becomes. Man must *be* in person on earth what he *is* in reality as Ego. To aspire to, to think and feel and apprehend what impersonal life is, to endeavour to be a conscious unit of Universal Brotherhood, to help to form a nucleus of such a Brotherhood in the world, is the first actual step in practical Occultism. The last step is the attainment of conscious life in Spirit on earth, Universal Self-Consciousness focused in a Form. It is thus that the Universe grows "I."

THE GREATEST OF ALL WARS

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. II, pp. 71-72, for July 1932.—EDS.]

All family feuds, all class struggles, all national wars, all religious crusades are but reflected ramifications of the eternal strife between the higher and the lower selves of man. For the student of Occultism, one of the earliest lessons to be acquired is a realization of the fact that battles in the outside world are but shadowy replicas of those which are fought within ourselves. The meaning and import of wars, small and great, will ever be missed as long as this great truth is not perceived. International wars would not precipitate themselves if class struggles, creed hatreds, caste prejudices, did not exist in nations; competition between youth and age, man and woman, would not take place in a society if family relations of the right order and kind subsisted; and thus, we reach the individual who is at war with his neighbours and next of kin because his hands war against his head, or his mind against his heart, or his pride against his principles.

A struggle between our material and spiritual selves is constantly going on. Students of Theosophy learn of the nature of this struggle, and the thoughtful among them acquire the knowledge of the relative strength of the combatants and their respective sources of recruitment and recuperation while the battle lasts. We all know that the triumph of Spirit over Matter, of Wisdom over Nescience, of Love over Hate must ultimately be; but this theoretical understanding is of little avail while hatred is consuming love, is fanning the fire of lust in our own nature.

Not only is there a constant struggle going on within us, but we are recommended to maintain it — till victory is won, till Wisdom-Light streams forth from our hearts, dispelling the darkness of ignorance, till Love radiates its justice and bliss from our minds, revealing the order in the midst of chaos. An enlightened heart, a compassionate head are the marks of the Spirit-Man, higher, greater and nobler than the good man of intelligent mind and sympathetic heart. It is necessary to make this distinction between the good man and the spiritual man. As earnest appliers of Theosophic teachings we have left the life of actual vice behind us and we distinguish between it and the higher life. We are, however, apt to mistake the life of negative goodness for the life of the spirit. "It is not enough that you should set the example of a pure, virtuous life and a tolerant spirit; this is but negative goodness — and for chelaship will never do," wrote a Master once. Other and higher than negative goodness is positive spirituality.

Our virtues and vices make us by turn good and bad. The equipoise whereby these are controlled and resolved into faculties of growth and service has to be attained if positive spirituality is to be manifested. Just as human love is higher than and superior to lust, and lust by

constant feeding on itself cannot become love, so also Divine Spirituality is of a quality more profound and rare than is human goodness, which also, merely augmented, does not give birth to Spirit-Wisdom. The difference between good and bad is one of kind; the gulf between goodness and spirituality is not one of mere degree.

A clear intellectual perception of this fact is helpful. A soldier receives an added impetus for fighting if he theoretically understands the inherently vicious nature of his enemy; he fights with more heart if he assimilates that understanding. This assimilation is a wonderful asset, without which it is almost impossible to win the victory over our lower nature. The constancy and steadfastness so necessary to maintain the struggle come to birth in our hearts. Understanding our philosophy by mind does not bring us the vitality that understanding by heart bestows. Assimilation of teachings is a phrase very commonly used; its psychological significance is not so generally sensed. Let us grasp by the power of the heart the vital difference between the good man and the spiritual one.

The struggle between the good and the spiritual in the outer world is represented in us by the conflict of duties. There are those who do Duty's "work and know it not," for in them the conflict of duties has not ever arisen. The good people of the world though devoid of ideas about soul growth and spiritual progress glimpse the verities of life better than the one in whose own universe a conflict of duties takes place. Only then arise the perplexing questions — "What am I?" "What are my relations to others?" A good mother will continue to be only good till circumstances compel her to consider the wisdom or unwisdom of her attitude to her own child, or the justice or injustice of her attitude to others' children. Conflict of duties opens a vista of the world of Spirit.

A proper balance struck and sustained between different and conflicting duties transforms our goodness into spirituality. The higher life consists in right adjustment of our different duties into a harmonized *Dharma,* whereby the property of our Ego becomes manifest. Everything and all beings have their respective properties, some aspects of which have become patent, other aspects of which are still in a condition of latency. As latent aspects of our property manifest they often clash with those which have already found objective expression. Thus arises conflict of duties. Our *dharma* — a great word on which meditation is necessary — is the means of our becoming. We are what we are because of our *dharma*; by the fulfilment of *dharma* we grow, we become different from what we are. Herein lies the basis of inner growth — the conflict between opposing and enduring forces.

Spirit forces endure. These are superior to forces of evil as well as goodness. The struggle against our lower nature is often construed as a struggle against vicious tendencies. It is not always recognized that we suffer from the defects of our qualities — a very hard type of obstacle to overcome, because as a rule we find and make excuses for it. Downright wrong-doing we condemn even in ourselves. If by Karmic

propensity or for other reasons pertaining to the domain of the occult, evil precipitations take place in our everyday life we are able to recognize them as such. We have enough decency left in us to perceive that evil is evil, and wrong-doing is wrong. But there are precipitations of exaggerated virtues and malformed habits, and it is very difficult to see these exaggerations and malformations. Conflict of Theosophic duties arises in reference to these, and the only power that can save us from erring is heart-understanding of our philosophy.

In our eagerness to learn the various phases of the philosophy we sometimes forget that there is a practical method of undertaking study itself. Of course we must possess adequate knowledge of our general principles and propositions; but that ought not to preclude our undertaking a close study of those specific Theosophical teachings which form answers to our intimate and personal problems. We have a personality which is learning the ways of the Impersonal; it has tendencies which we desire to demolish; it has modes of expression which we desire to change. An earnest man who wants to live the life should learn to choose from the vast body of our teachings those specific ones which will help and enable him in his struggles against his lower self. All our problems, be they of the Ego or of the personality, of the Self of Spirit or of the self of matter, have their solutions in our philosophy; the infinite complexities of mind and morals are treated therein, and discriminatingly we ought to search for those which are medicine for our particular ailments.

The maintenance of a constant struggle against our lower nature ought to be a scientific process; with many of us it is a matter of sentiment. A mere desire to keep the body in health does not make it healthy, but a scientific understanding and application of bodily laws prove effective and so it is with psychic and spiritual health. Special study from this personal standpoint clears the obstacles which conflicting duties create. Our lower nature is composed of lives of a lower grade of evolution. Our higher nature organisms are built of intelligences of a more elevated type. Each is trying to manifest its respective property-*dharma,* and hence the eternal conflict.

Our bodily and sensuous nature cries for its own life; our feelings crave their own self's expression; our minds suffer the very torments of Tantalus when we curb and control their natural thirsts. These constituents of our lower self have their own properties, and among them a war is raging as may be seen in the dissatisfaction in full-blown personalities devoid of spirit-energization. When the Fire of the Highest Self with its Compassionate Reason, its Illuminating Intuition, its Creative Will-Power touches the lower, grave discontent is felt. When the study and practice of Theosophy make the fight more fierce, let us not surrender in confused depression; let us not forget the propositions involved in the ethical problem of the Conflict of Duties.

—B.P.W.

IN THE LIGHT OF THEOSOPHY

The American sociologist and thinker, Mr. Lewis Mumford, among whose works are *In the Name of Sanity* and *Programme for Survival*, wrote in the October 1959 *Atlantic* on " The Morals of Extermination." He writes that the "fatal commitment to weapons of mass extermination" antedated the invention of the atom bomb. It did not originate with the democracies but with Fascist military theorists who had expressed the belief that "a small air force could take the place of a large army," and the mass bombings carried on by Mussolini in Abyssinia and by Hitler in Warsaw and Rotterdam had "awakened horror in our still morally sensitive breasts," a phrase horrifying in its implication of present moral callousness. He says, indeed, that the democratic governments' sanctioning of the dehumanized techniques of Fascism "as a cheap substitute for conventional warfare — cheap in soldiers' lives, costly in its expenditure of other human lives and in the irreplaceable historic accumulations of countless lifetimes," was "Nazidom's firmest victory and democracy's most servile surrender." He compares it to "such a transposition as happened by accident in the final duel in *Hamlet*, when Hamlet picks up the weapon Laertes had poisoned in advance in order to make sure of his enemy's death."

He arraigns those who have individually condoned by their silence the magnitude of this collective sin.

The dangers as he sketches them and as all thoughtful people know are of the gravest, and no student of Theosophy could fail to agree with him that

> the key to all practical proposals lies in a return to human feelings and sensitivities, to moral values, and to life-regarding procedures as controlling factors in the operation of intelligence.

"No one," he writes, "can guess how a sufficiently wide recovery of moral responsibility and initiative might be brought about," but he believes that "great leadership, exerted at the right moment, might clear the air and illuminate the territory ahead."

Such leadership, however, must be essentially moral and spiritual. The political *impasse* underlines the statement of Madame Blavatsky that "no lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old," but this does not rule out the fact that practical idealists in places of power may be able to make a great contribution to the needed moral awakening. Such fearless and disinterested defenders of moral values as Mr. Lewis Mumford are making a valiant effort to arouse the public conscience before it is too late. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

An article by Pauline Saltzman in the Summer 1959 issue of *Tomorrow,* under the title "Shelley's Premonitions," quotes Mary Shelley's diary on the dislike, felt but not expressed to her husband, which she and the wife of Edward Elliker Williams both felt for the boat which the two men had decided to have constructed and in which, on July 8th, 1822, they later met their death.

An entry by Williams in his diary of May 6th, 1822, tells of Shelley's own premonition, which he experienced when the two were walking on the terrace of their rented villa overlooking the Mediterranean. He wrote:—

> After tea, walking with Shelley on the terrace and observing the effect of moonshine on the waters, he complained of being unusually nervous, and stopping short, he grasped me violently by the arm and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he were in pain. But he answered by saying, "There it is again — there!" He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child rise from the sea and clap its hands as in joy, smiling at him.

Shelley is said to have told him that the phantom child was Allegra, the pitiful little illegitimate daughter of Byron, who had sickened and died in the remote convent where she had been placed.

Shelley had told his wife that he had seen many visions lately, including his having met the figure of himself which had been walking on the terrace and which had asked him: "How long do you mean to be content?" She recorded not only this in her journal but also Jane Williams's having seen his double:—

> She was standing the day before I was taken ill at a window that looked on the terrace, with Trelawny. It was day. She saw, as she thought, Shelley pass by the window, as he often was then, without a coat or jacket. He passed again. Now, as he passed both times the same way, and as from the side towards which he went each time there was no way to get back, except past the window again (except over a wall twenty feet from the ground), she was struck at seeing him pass twice thus, and looked out. And seeing him no more, she cried, "Good God! Can Shelley have leaped from the wall? Where can he be gone?"
>
> "Shelley?" said Trelawny. "No, Shelley has not gone past. What do you mean?" Trelawny says that Jane trembled exceedingly when she heard this. And it proved, indeed, that Shelley had never been seen on the terrace, and was far off at the time she saw him.

On the fatal Monday, the 8th of July, Shelley and Williams set out in their boat to return from Leghorn to Lerici, were caught in a sudden squall and were drowned.

It is interesting in this connection to recall what Padriac Colum had

written in the *Saturday Review* of November 1st, 1958, in the course of his review of *The Sensitive Plant: A Life of Lady Mount Cashell*, by Edward McAleer. He wrote that on a Sunday Shelley had called on Mrs. Mason, before he and Williams set sail. She had never seen the poet look happier. On Monday night, however, she had two nightmares, in one of which she saw him.

> She was somewhere, she didn't know where, when Shelley came to her, pale and melancholy. "You look ill," she said to him. "You are tired; sit down and eat." "No," he replied, "I shall never eat more; I have not a soldo left in the world." "Nonsense," she said, "this is no inn, you need not pay." "Perhaps," he answered, "it is worse than that." It was not until a few days later that she learned that Shelley had been drowned on the Monday of her dreams.

Writing in the Summer 1959 issue of *Tomorrow* on " 'A Little Voice' versus Common Sense," Rosalind Heywood gives illustrations of inner promptings that turned out right when followed, before citing some of the ideas given by Dr. Robert H. Thouless in his Presidential Address to the Society for Psychical Research in 1942, on extra-sensory perception, which he called "the psi function." From that address she quotes, as we did in our December 1942 issue, his supposition that

> psi is the primitive way by which organisms oriented themselves to the outside world and that the evolution of the sense organs and sensory perception was a later acquired means. . . .

H.P.B. called instinct "the universal endowment of nature by the Spirit of the Deity itself," at the expense of which, she wrote, "reason, the outgrowth of the physical brain, develops." In "Have Animals Souls?" she wrote of instinct and intuition as "two faculties completely opposed in their nature, two enemies confronting each other in constant conflict," and spoke of "the presence of two potencies in the soul, each having a different seat in the brain. . . ."

In *The Secret Doctrine* (I. 536-7), it is stated:—

> Our present normal physical senses were (from our present point of view) abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena . . . such as thought transference, clairvoyance, clairaudience, etc. . . . all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; *i.e.*, having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution.

To intuition, or divine instinct, as Plotinus wrote, "reason is subordinate." Iamblichus described this "faculty of the human mind" as "superior to all which is born or begotten. Through it we are enabled to attain union with superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones."

Madame Blavatsky said in her *Five Messages* that "the latent psychic and occult powers in man are beginning to germinate and grow." To this the development of extra-sensory perception in our day bears witness. She described the development of psychic capacities as "inevitable" in our race and evolution-period, but she also warned strongly against the dangers from letting these faculties run riot, "controlling instead of controlled."

The poet and student of history who is the Governor of Puerto, Luis Muñoz-Marin, expressed to Mr. Norman Cousins, himself a cosmopolitan of international sympathies, his distrust of "the fierce feeling of nationalism which gets in the way of a larger design." In the editorial in his *Saturday Review* of December 5th, Mr. Cousins quoted the Governor as holding that the big need today was to develop larger allegiances. He went on to express further sentiments that will appeal to earnest students of Theosophy, which is itself above all artificial distinctions between man and man, whether of nation, creed or race. He said:—

> The big need today is to break out of the narrow old allegiances. Human society today is still underdeveloped and immature; it is still rather tribal in its attitudes.... We have to find some way of breaking through old approaches, old habits of thought, that are part of a world divided into hardened national sovereignties. I take my stand on the ground that these old approaches are no longer workable.... The kind of break-through we need is not just one of establishing a new form necessary though it may be, for the grouping of the nations. The break-through we need may require people to think about themselves in a new way, with new and higher relationships and loyalties.

The enormous difference between instruction that fills the mind with often useless information and real education that provokes original, dynamic thought is well expressed by Roger Burlingame in his article, "If You Weren't Educated — Here's Why," appearing in *Think* for October 1959. He writes especially of the teaching profession in the United States, but, with a few exceptions, schools and colleges everywhere instruct and do not educate. Instruction, he states is "putting in"; education is "drawing out." One may gain a high degree of proficiency in any particular branch of knowledge without becoming in the least educated. Until the student learns to ask questions

not merely to answer them, no real education will have been gained. "The word *why* must be forever on his lips and he must not accept the teacher's answer until he recognizes its truth."

> Our system tends to separate the so-called educational period from the rest of life. It is, therefore, rather a training period than an educational one, for true education is not periodic: it begins and ends with the beginning and ending of life. Yet the school and college periods are not really even training periods; except for vocational instruction they do not train for life. They are punctuated by artificial or synthetic incidents for which subsequent life offers no parallel.
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> In one of the Arthur Dehon Little memorial lectures at MIT, the polaroid inventor Dr. Edwin H. Land put his finger precisely on this paradox of our educational system. When the young man, he says, enters an educational establishment:
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> "He is given courses, he is instantly given tests, and he is given examinations. Now I ask you, if this is preparation for life, tell me where, where in the world, where in the relationship with our colleagues, where in the industrial domain, where ever again, anywhere in life, is a person given this curious sequence of prepared talks and prepared questions, questions to which the answers are known? Where again is he ever marked in this way?... Where ever again is a person brought to the day of judgment every week?"

One of the most dangerous factors in the present system of education is the forced dependence on the student's memory.

> To train a student to rely only on his memory is to deprive him of the most important instruction in the world, at least for the researcher in any field — training in the habit of looking things up. Far from the current terrifying ambiance of silence and the gumshoe stalking of monitors, I would conduct examinations in rooms full of reference books and promote discussion of the questions by the students. The questions could easily be adapted to such procedure....
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> The preoccupation with instruction has produced specialists, subdivided persons of which it takes several to make a complete man. Instruction in specialities is eliminating the educated man, the man who keeps saying *why*, who is able to relate his specialty to the rest of human activity.

The increasing perception among educationists that instruction alone will not do is a hopeful sign. "The man or woman," says Mr. Burlingame, "who will adjust the coming mechanized, overproductive, lethally competitive age to the ancient human values must understand art and literature, religion, love and ethics, be creative in some of these fields and a leader in all of them."

The annual meeting of the American Medical Association for 195 devoted an entire symposium to the subject of hypnosis, and recent finc ings as to "What Hypnotism Can Do" are condensed from *The Ne York Times Magazine* in the *Science Digest* of November 1959. Tha hypnotism is "well on the way to establishing its place in medicine o a firmer basis than ever before" is disquieting news for those who hav the knowledge that Theosophy gives on its dangers.

The article states that Franz Anton Mesmer first brought hypn tism to public notice, adding that, although his "theory" of "anim magnetism" was discredited, he "had benefited many patients." Th fact is that Mesmer never practised hypnotism at all. There is a wic gulf between the curative methods of Mesmer and the trance conditic obtained by the modern hypnotist. Mesmerism is beneficent whi hypnotism is maleficent. Hypnotism is produced by the withdrawal the nervous fluid from the capillary nerves, and the latter, H.P.B. ha said, "being, so to say, the sentries that keep the doors of our sens opened, become anæsthetized under hypnotic conditions, and allo these doors to get closed." The contracting of the cells of the body ar brain from the periphery to the centre takes place, and this proces Mr. Judge has stated, "is actually a phenomenon of the death stat and is the opposite of the mesmeric effect," which starts from with and proceeds to the outer surface.

Both hypnotism and mesmerism have been known for ages. Hypn tism paralyzes that channel in the brain through which the Soul real Ego operates and controls the personal, lower man. In ordina cases hypnosis prevents the receiving of impressions other than tho suggested by the operator.

The article states that "contrary to popular opinion, it [hypnotism can induce suitable subjects to go against their upbringing and belie — and commit immoral or criminal acts." An actual experiment is r counted to prove this. The article goes on to say of hypnotism th "in the hands of a skilled practitioner it is not, as a rule, dangerous Comment seems hardly necessary, for it is admitted that, "as it is, t fundamental nature of hypnosis is as much of a mystery as it was the days of Mesmer."

Some doctors, even though they have no accepted theory of ho it works, hold that it can be of practical value in surgery and for all viating pain of various kinds. But a student of Theosophy, knowi of its dangers, values his inner integrity and purity too highly to ri such alleviation; the price would be too high! It is of interest to note th

> only about one out of ten persons causes difficulty, and responds ve slowly or not at all. The odds are that he is not only sceptical abo hypnosis in general, but that he also has the *ability to detach hi self from things and play the objective observer.* (Italics ours)